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Map Talk on Missions among the Mexicans

BY

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MAP TALK ON MISSIONS AMONG THE MEXICANS

THAT most interesting people known as Mexicans are to be found in Southern Colorado, New Mexico, Arizona, Texas and Southern California. Cortez found evidences of a high state of civilization at the time of the Conquest. Ruins of cities, palaces and castles still extant confirm the generally accepted belief that the original inhabitants were an intelligent, brave and religious people. By comparing descriptions of the natives by priests and other members of the conquering army with present conditions, we are forced to the conclusion that radical changes have taken place in them, physically, mentally and morally, since their subjugation. These changes have resulted from the mingling of the native blood with that of the Spaniard, and the introduction of the Roman Catholic religion. Only the Pueblo, or village-dwelling Indians have kept their blood pure and their religion untainted. But they have quite evidently been unable to resist the constantly rising tide of evil influences, both physical and moral, which have resulted in the deterioration of the other tribes. It may be said that the changes effected since the Conquest have really produced a new race. What is true physically is also true religiously. Their religious rites and ceremonies are unique, being neither Roman Catholic nor heathen, Christian nor pagan. It is a new religion, made up of the worst elements of both paganism and corrupt Christianity. There have

come out of this false teaching Penitentes on the one hand and infidels on the other, while the great mass of the people seem absolutely destitute of any heart religion or spiritual conception. The whole race has been brought to intellectual poverty and moral and religious decay.

PROTESTANT MISSIONS.

Gradually American enterprise discovered the possibilities of that land. This led to war with Mexico, which resulted in the independence of Texas and, in 1845, its annexation to the United States.

Three years later that vast territory, out of which was carved the States of Utah, Nevada and California, the entire territory of Arizona and parts of Colorado and New Mexico, became ours by purchase. Protestant missionaries entered this vast region as early as 1849. Work among the natives was opposed from the first by the Romish priests, who up to that time had absolute control over the entire population. Persecution of missionaries was common, and work was undertaken and conducted at almost every point occupied in the face of personal danger. "My word shall not return unto me void," God declares; and nothing is truer. The "word" fell into "good ground." The fruitage was abundant. The first convert was José Y. Perea, who was afterwards ordained to the gospel ministry. The story of Father Gomez and his search for, and finding of, a Spanish Bible, his own and his family's conversion, testify both to the destitution of the people and the power of the gospel to save to the uttermost. The opening of mission schools followed and has worked wonders. In spite of priestly opposition conversions have occurred, churches have been organized, homes have been brightened and whole com-

munities transformed. The people have been quick to see that while Romanism leveled *down*, Protestantism levels *up*, consequently almost every plaza is now open to the gospel.

THE WORK IN DETAIL.

Antonito.—Our starting point shall be Antonito, which is situated near the center of the great San Juan valley in Southern Colorado. This valley is "beautiful for situation." Its dimensions are sufficiently large to contain the State of Connecticut and leave a margin of considerable breadth. Its elevation above sea level is over seven thousand feet. It is surrounded by a framework of majestic mountains, making a picture unsurpassed for grandeur.

The Antonito school was among the first opened, and was carried on successfully for a number of years. A church organization followed and soon a comfortable house of worship was erected. The town becoming a railroad center brought in a large American element, thus in time changing the community to an American community and the church to an English-speaking church. Hence the school was closed.

San Juan.—A drive of six miles brings us to San Juan. This school was established at San Rafael, a plaza near by, in 1880, and maintained with varying success until 1895, when it was transferred to San Juan. This is the location of the La Luz church, one of the first to be organized among the Mexicans, of which Rev. Manuel De J. Sanchez, a grandson of old Father Gomez, is pastor. In order to secure the school the people give the use of their little house of worship, pay a good tuition and provide a house free of rent for the teacher.

Alamosa Canon.—Twenty-five miles further on is situated the Alamosa Canon Church and school. Since its opening in 1888, the school has been taught almost entirely by native teachers. The attendance has never been large as the community is scattered along the cañon and the distance between ranches is great. The community, however, on account of the school and church, has always been one of the most intelligent and progressive in the valley.

San Pablo.—Retracing our steps, we reach San Pablo, after a day's drive from Antonito. On our way we pass San Luis, where a school was maintained for several years but given up because of the indifference of the people. Originally one of the most ignorant and obedient Roman Catholic communities, the school and the preaching of the Word steadily since 1889 have made San Pablo plaza one of the most interesting communities in the valley. A church was organized in 1893, and has grown slowly but steadily since. Two godly women teachers have their hearts and hands full caring for the bodies and souls of the people ; for they are teachers, doctors, nurses and missionaries. There is a chapel-schoolhouse with living rooms for the teachers attached.

La Costilla.—Another drive of a day over the spur of the mountains brings us to La Costilla. School was opened in 1882. For several years it had no abiding place, being taught alternately in the upper, then the lower plaza, until it finally settled in the central village, where it remains. A neat chapel-schoolhouse, with living rooms attached for the teacher, comprises the plant. Here there has been considerable opposition, and the work has not always met with the uniform support which it deserves. Hence at times the school has not been as well attended as it

should have been. Taken altogether the work is hopeful.

La Florida.—We could pass over the "rim" and enter Taos valley from Costilla, but a much more pleasant route will be back to Antonito, thirty-five miles, taking in on the way La Florida, where a school was maintained for a few years, but closed in 1895 for lack of support. We shall be gladly welcomed by the elder and his estimable wife. This man was formerly a Penitente of the strictest sort. He was not content with scourgings and walking barefoot over cactus beds in order to "do penance" for his sins, but in the hope that he might "rest his soul in peace" submitted to being lashed to a wooden cross, planted in the earth and left for hours under a burning sun until nature became exhausted and he was taken down for dead. He recovered, however, and with recovery of the body came the recovery of his senses, and casting himself at the feet of Jesus found that "peace of God which passeth understanding" and has keep the faith without wavering to the present time.

Taos.—Tarrying over night at Antonito, we board the "Narrow Gauge" in the morning, and after a ride of fifty miles meet the stage at Tres Piedras—three rocks—and are driven to Taos, reaching our destination in time for supper. Taos is an historic city. Church schools have been maintained here for generations; yet not one-tenth of the natives can read or write. The famous Indian scout and pathfinder, Kit Carson, had his residence here, and here he died and was buried. Here, too, came one of the first missionaries, and the school which was established in 1881 has been continued without interruption ever since. It has never been large but always good. Some of the results are: an

increased interest among the people in educational matters; a more intelligent understanding of their rights, privileges and responsibilities as American citizens, and a substantial gain along intellectual, moral and spiritual lines. The work done by the teacher, quietly in the "Pyle Memorial" chapel-schoolhouse, and in her living rooms attached thereto, as well as among the people in their homes, is largely responsible for producing these splendid results.

Taos El Prado.—Three miles away is an outpost. El Prado. This school has been in successful operation since 1887. The teacher has always had far more pupils, especially during the winter months, than any one person could properly manage. The boys and girls are usually kept out on the mountains herding the sheep and goats, which are the chief source of wealth among the people, until driven in by the advancing winter. Then the larger boys and girls rush to the school in such numbers that the adobe walls of the schoolhouse seem in danger of being burst asunder on account of the crush. However, the work continued with ever increasing interest, until it became necessary to add another teacher. The children are well taught in school, and both they and their parents carefully trained in the Scriptures in the Sabbath-school, and these faithful efforts of teachers have produced many changes in the intellectual life, the home life and the moral life of the people. The building in which school is taught and Sabbath-school and church services are held, is an adobe residence worked over to meet these needs. The teachers have a pleasant little home of their own.

Ranchos de Taos.—Six miles in the opposite direction from Taos lies Ranchos de

Taos. The work was opened in 1884. There are the house of worship and the schoolhouse with the teacher's living rooms attached, with two acres of land. That spot is most interesting as it represents to the people all that is good and true in American civilization and Protestant Christianity. The teachers have always been held in the highest regard by almost the entire population during all these years. Their counsels have been most respectfully listened to, their advice in times of sickness followed, and their prayers and words of condolence warmly appreciated in days of sorrow and distress. Not only so, but the children and youth have had the best of instruction in the school and Sabbath-school, the good effects of which are clearly manifest in increased interest in educational and religious matters, improved homes and better manners and morals. Even the Penitentes, instead of making a show of themselves as formerly, are practicing their rites and ceremonies more in secret.

Ranchito.—Three miles away is Ranchito. This is practically a part of the Ranchos de Taos settlement. The people became so much interested in what they saw of the good effects of the work of the teachers at Ranchos, that year after year they invited and pleaded with the teachers to open a branch school among them. This was done for several years in succession, giving a short term of two or three months. A building was erected by the people for school and church services in 1903, and a native teacher, who is also an evangelist, was sent to the field. School opened with good prospects.

Arroyo Hondo.—Traveling in an opposite direction, we reach Arroyo Hondo after a twenty mile drive. This school was opened by a native young man educated in our

schools, in 1895. It was an exceedingly interesting work from the start. Two years later an American teacher was sent to the field. Interest increased and a volunteer worker was added whose period of service continued for five years. A most comfortable and commodious chapel schoolhouse has been erected, and is the pride of the community, for they made the adobes, built the walls, provided some of the lumber necessary and cheerfully did such work as they could do on the building. The school is not large, but successful.

Canon Bonito.—Having returned to Taos from Arroyo Hondo, after a night's rest we are prepared for an extended tour among the mountain schools. Taking an early start, we approach the Taos mountains. Passing the foothills we begin the ascent. Behind us lies the valley over which we have been traveling, now just beginning to be bathed in sunshine, presenting a scene of indescribable beauty. As we gaze upon the landscape we wonder how it could be inhabited by a people so ignorant, so bigoted and so besotted in sin. And our amazement is deepened as we reflect that much of this sin and misery is the direct result of the preaching and life of those who were sent to be the religious teachers of the people by a church claiming to be *the* Church of Jesus Christ. Facing forward again we look up and beyond to the spurs and peaks of the mountains, which, though so grand in outline, yet seem to frown upon us and forbid a nearer approach. Up we go, passing through gulches; up over craggy spurs; up piercing the clouds which the chilly winds drive to and fro through the defiles, and then out into the sunshine. We take our noonday luncheon on the summit at an altitude of 11,600 feet above the sea level. Passing on, down, down, down we go, until we reach a level of 7,000

feet, and soon, nestling at the foot of Hall's Peak, Canon Bonito comes into view. We are most heartily welcomed by Mr. and Mrs. Robert W. Hall, who were the first and only mission teachers Ocate valley has ever had. This worthy couple have been permitted to see, as the result of their twenty-five years of loving service, the conversion of scores of natives—many of them Penitentes whose "lodge" is fast crumbling away—the organization of a church, the erection of a house of worship, the maintenance of regular services by a native evangelist and the entire valley of a thousand souls revolutionized. The school was opened October 20th, 1878.

Mora.—A half day's journey over the Mora mountains brings us to Mora. Here was established, in 1881, a boarding and industrial school for boys and girls. The work was fairly successful for a term of years. But, owing to its great distance from the base of supplies, the lack of sufficient land for agricultural purposes, and other unsatisfactory conditions, the boarding-school was closed in 1891. A day school was kept up for three or four years, and closed on account of lack of support. In 1904 the day school was reopened and promises to be more than ordinarily successful. There are a chapel-schoolhouse with rooms for the teacher attached and a manse, all in fairly good repair.

Agua Negra.—Six or seven miles up the vally lies Agua Negra. A day school was opened in 1882. As a result of the work a church was organized, a house of worship built, and the community much improved, both mentally and morally. In 1890 the school was closed, but reopened in 1896. The people opened their house of worship to the school, and erected a comfortable home for the teachers, giving them the free use of it,

and pay a liberal tuition for their children, notwithstanding the fact that many of them are among the very poorest people in New Mexico.

El Rito.—One of the first of the plazas in New Mexico to receive the gospel was El Rito. The Word had been preached there several years previous to 1883, when the school was established. Being a strong Roman Catholic settlement, and that church having control of the schools in the valley, a mission school was a necessity. The disaffected Romanists became greatly interested in both the church and school. They erected their house of worship without expense to the Woman's Board, and later on added a schoolroom and rooms for the teacher's use. Within the last four years they have provided better accommodations for teacher and school, and greatly improved their house of worship. The community is yet largely orthodox Catholics, but the families belonging to the little Presbyterian church have become the most intelligent, prosperous and worthy in the plaza. Their quiet, peaceable, honest and consistent Christian lives have won for them the confidence and respect of even their former enemies

At the lower end of the valley lie Buena Vista and Roceada. A school was maintained at each of these places for a time, but both were closed in 1895, for lack of funds.

Penasco.—Our inspection of the work in the Mora valley being satisfactory, we start bright and early for Penasco, a drive of forty miles. The road lies through narrow, fertile valleys, over lofty mountains, across streams of limpid water, and along the margin of frightful precipices. But our worthy driver with his splendid team of mountain ponies brings us safely to Penasco. This school has the reputation of being on the highest ground

of any school in New Mexico, the altitude being nine thousand feet. It has the reputation also, of having pupils, mostly young sheep and goat herders, who come from long distances, rent rooms, board themselves and attend school for a few months or even weeks during the winter season. School was organized in 1884. It was here that the teacher was attacked by a Mexican tramp early one morning and badly cut about the face, neck and hands before she gave up her purse and watch. The man was never caught. The teacher has bravely stood at her post ever since. The plant consists of a very substantial chapel-schoolhouse with teacher's rooms attached. For several years the teacher has given a two months' school to the few people who live at Rio Pueblo, a plaza three miles up the cañon. Here the Christian Endeavor Society numbers seven, composed of four children, father and mother and the grandmother, whose age is eighty years.

Embudo.—Starting out from Penasco, our driver, although we have had to trust him implicitly, must needs give us a word of warning, for the road leads us along declivities, around projecting rocks which may be touched from our seat in the mountain wagon, and down precipitous hills, which makes us "hold fast," but at last, after a six hours' ride we reach Embudo, being only tired and somewhat bruised. The school was established in 1887, and has steadily grown since. A church organization was effected a few years ago, and a house of worship erected by the people without expense to the Woman's Board. Several young men pupils of the school have developed a talent for evangelistic work and are in training for that purpose. This school is one of the best in New Mexico and is steadily growing in usefulness.

Las Truchas.—In the same neighborhood, only a few miles distant, is Las Truchas. This is a most interesting work. An old Mexican who had served his country during the Civil War, seeing the great benefits of the mission schools, pleaded for one in his plaza. "Well," the reply was, "maybe after a while the Woman's Board will be able to give you one." The old soldier responded, "I old man; I fight for my country during the Civil War; maybe I soon die. Oh, I want my poor, ignorant people have school before I die." That story brought the salary, and the teacher was sent late in 1901. A room for the school and a house for the teacher were provided by the people. School was opened with a large enrollment of pupils from the first, and has grown rapidly ever since. In less than a year a church was organized with seventeen members.

Chimayo.—In another valley, about half way between Las Truchas and Santa Fé, lies Chimayo. After earnest pleadings and promises of material help in the way of free use of buildings for school and teachers' home, and the payment of tuition—which promises have been faithfully kept—school was opened in 1900. It has proved a wise investment of missionary funds. Here we find the beautiful "John Hyson Memorial" chapel-schoolhouse, erected in 1902 by one of our most faithful teachers, in memory of her father When dedicated the people raised a considerable sum of money for outside improvements, and the old soldier from Las Truchas made a gift of the flagpole, the securing of which from the forest cost several days' labor, both for himself and team. So the children are not only taught in school, but their parents and friends are being instructed in the Word of God and trained for Christian citizenship. A

church of fourteen members was organized during the second year of the existence of the school.

Santa Fe.—After a drive of three or four hours we arrive at Santa Fé. We are most cordially welcomed by the principal, teachers and girls. Seeing that the rest of our journey can be made mostly by railroad, we, with thanks for his unfailing courtesy, and with sincere expressions of praise for his skill as a driver, bid our escort good-bye, and follow him with our good wishes and prayers. In a most happy frame of mind we accept the cordial invitation extended and become the guests of "Allison School."

This was the first mission school established among the Mexicans, being opened in 1867. It grew in numbers and in favor with the people steadily though bitterly opposed by the priests. Only a day school was taught up to 1884, when a beginning was made as a boarding and industrial school. Gradually new buildings were added and the school became a boarding and industrial school in 1889, the day school being continued in another part of the town for a number of years. Now the visitor looks into the faces of ninety bright and busy girls, and upon seven brighter and busier teachers, whose efficiency and consecration to their work is recognized at once. Upon seeing the changed forms, faces and manners of the girls, hearing their recitations in the classroom, noting their proficiency in the Scriptures and the Westminster Shorter Catechism, and observing how interested they are in, and how adept they are at, cooking, sewing, laundry work and other household duties, we dare not doubt the utility of the work. Nor can we fail to bestow due praise upon the teachers for their successful efforts to bring their girls to a saving

knowledge of Christ and train them for the duties and responsibilities which will be theirs when they return to their people or establish homes of their own. We recall the fact that while visiting the plaza schools, and calling at many homes on the way, we found evidences of the high regard in which this school is held by the people, and the results of the training many wives and mothers had received in it. "Allison School" is the one school which is known and praised for its work by almost every community in all New Mexico. So anxious are the people to have their girls educated in this school that a drive of a hundred miles over rough mountain roads, camping out over night on the way, is not thought a hardship. And too often they are turned away, for each year more applicants are refused than admitted. The *next move* is for a boys' annex, for the boys have not had the same opportunities as the girls.

Raton.—It is a long journey northeast to Raton, but it will repay us to make it. The school was establish-d in 1888. The new town was built on the opposite side of the railroad track, and hence there are practically two towns, the Mexican and the American. The work of teacher and missionary was very successful, a church organization being effected in due time. The school has always been well attended, often so full that the teacher was obliged to refuse to admit another pupil. The last teacher had on her roll 108 names with an average attendance of 66. Being all primary and intermediate grades, she was able to do fairly good work The homes of the people, their personal appearance and especially their Christian behavior, indicate the good results of the work.

Las Vegas.—On our way back toward the west we stop off for a day at Las Vegas. A mis-

sionary was sent to Las Vegas in 1869. A day school was opened a few years later. A boarding-school for boys was established in 1885 and very successfully conducted for nearly ten years. The rambling adobe house in which the school was held being wholly unsuited to the work, and the buildings in which an Indian boarding and industrial school had been carried on at Albuquerque being vacant, the boarding department was transferred to that point. The day school has been kept up however, and a good work is being accomplished. Here are a house of worship and a fairly comfortable home for the missionary and teacher.

Las Cruces.—An all night ride over the "Santa Fé Route" brings us to Las Cruces. This is the most southerly school in New Mexico. It was established in 1882. Two teachers are required to do the work. Much of the time the Sabbath-school and church services have been under their care. A native evangelist has been assigned them for a part of the time during recent years. There are three buildings—a house of worship, a chapel-schoolhouse and a teachers' home. The American population has increased rapidly during the past few years, and there is a flourishing English speaking church with a settled pastor.

Socorro.—On our return trip, we stop for a brief visit at Socorro. School was established a number of years ago, and maintained with good success until the growth of the town made possible a fairly good public school, when the teacher was withdrawn. There are many evidences, however, of the good work done during the continuance of the school, both in the church life and the home life of the people.

Los Lentes.—In this section, just off the line of the railroad, lies Los Lentes. The

community is one of the most priest-ridden in all New Mexico. Though the people seem fairly intelligent, and express a desire for the education of their children, they are yet so completely under the domination of the priest that the school has always been small. There are a chapel-schoolhouse and a home for the teacher. Services are held by the native evangelist at stated times, and notwithstanding such unfavorable surroundings, much good is being accomplished.

Pajarito.—Still eastward, situated on or near the Rio Grande River, is Pajarito. This is another plaza where our work has been, and is yet, strongly opposed by the same priest that rules at Los Lentes with such an iron hand. However, the people are not so easily controlled as at the former plaza. Here resides Rev. José Y. Perea, mentioned formerly as the first convert made in New Mexico as the result of the introduction of the gospel there in early times. School was established in 1884. Out of its work have come a number of converts and a church organization. The chapel-schoolhouse is used for church purposes, and in rooms attached the teacher makes her home.

Albuquerque.—Last, but by no means least, is the "Menaul School," at Albuquerque. This is the one bright spot in all New Mexico for boys as "Allison School," Santa Fé, is for girls. A boarding and industrial school for Indians was established in 1880. After ten years of successful work, the United States Government having in the meantime planted a similar school in the immediate neighborhood, the school was closed. The buildings, after practically being unoccupied during the interval, were renovated in 1895, and on January 1st, 1896, opened as a boarding and industrial school for Mexican boys. The boys from

the Las Vegas boarding-school were transferred and became the first students. Rev. James Menaul, the very efficient Synodical Missionary of New Mexico, became deeply interested in the work and did much to establish it in the hearts of the Mexican people. Mr. Menaul died very soon after the school was opened, and the name "Menaul School" was given in his honor. The success of the work was assured from the first. Boys flocked to it from all parts of the Territory, and from Colorado and Arizona as well. For years more applicants were turned away for lack of room than were admitted. In 1903 "Pierson Hall," in memory of the late beloved Secretary of the Woman's Board, was erected. This provides accommodations for about 150 boys. The course of study ranges from the Fifth to the Grammar grades and thus prepares young men for taking up school teaching, or, by taking a partial course in both college and theological studies, fits them for rendering efficient service as evangelists or preachers of the gospel to their own people. Many of the students come to the school with no other object in view than that of securing an education. Gradually they become interested in the study of the Scriptures, are convicted of sin and find peace in believing in the Lord Jesus Christ. Probably fifty per cent. of the regular students become Christians, though possibly not so large a per cent. of them unite with the Presbyterian Church. It is a work of great importance, and the interest in it is constantly increasing and its influence steadily widening and deepening among the Mexican people.

Albuquerque Training Class.—Seeing the necessity for native preachers, evangelists and teachers, and understanding fully that the young men who had gained all their

knowledge of books, and especially of the Bible, in our schools could not, in the nature of the case, take a full college course and theological training, it was deemed wise to open a class in connection with "Menaul School" where a shorter course of study would be undertaken with a view to fitting men for immediate service. Such a training class was opened in 1900. Six young men, five Mexicans and one Indian, were enrolled the first year. They applied themselves to the study of the Scriptures and the preparation of sermons and evangelistic addresses with great energy of purpose. In connection with these preparations, under the personal supervision of their instructor they visit plazas, preach sermons, make addresses and do genuine pastoral work from house to house. Along with this branch of the work, which of course is the main object in their education, they take lessons in grammar, mathematics, rhetoric and oratory. Their studies are to them most fascinating, and their work in the plazas most interesting and instructive to the people. From the little mission day schools in the plazas, from communities where there are no mission schools, and from "Menaul School" more especially, this class is recruited In connection with this class there assembles at the close of the school year as many of the native ministers and evangelists as can be secured, and ten days or two weeks are spent in Bible study. The first gathering of this kind was held in the month of May, 1903, and was in every respect a most interesting and profitable meeting. Old men who had been years in the service and had become discouraged, were greatly strengthened, young men were revived and stimulated to undertake larger things for Christ, while those who were members of the training class were confirmed in their purpose to make prep-

aration for their future work; and all received an uplift and a sense of nearness to Christ which sent them out among their people with great joy, to proclaim anew the "unsearchable riches of Christ" and to strive to lead men to Him for salvation.

CONCLUSION.

On our way we have seen much to cheer us and encourage us to press on in the good work of preaching and teaching the gospel to the children, the youth and the older ones who have never heard it. But oh, the desolation! Hundreds of plazas have been passed, and tens of thousands of people have been met into whose homes and lives have come not one gleam of gospel light or one ray of Christian hope. For generations those who were set to *fold* the flock have only *fenced* them. Churches a-plenty; but no schools. Forms and ceremonies enough; but no idea of true worship. Feast days without number; but not one morsel of spiritual food. Plenty of wooden crucifixes; but no loving Christ. "Without God and without hope in the world." When $800 will erect and equip a neat and comfortable chapel schoolhouse and $500 a year pay a teacher's salary, there should be a thousand Presbyterian women willing to meet the expense and have a personal representative on the field, who, by gathering in the children, will, by the help of God, be enabled to save a community from death.

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Missions Among the Mexicans

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Missions Among the Mexicans

THE interesting people known as Mexicans are to be found not in Mexico only, but within our own borders in Southern Colorado, New Mexico, Arizona, Texas and Southern California. During the Spanish conquests of the sixteenth century, Cortez, Coronado, Narvaez and others found evidences of a high state of civilization. Ruins still in existence confirm the belief that the early Mexicans were an intelligent, brave and religious people. By comparing, however, with present conditions, the descriptions of the natives by members of the conquering army, we are forced to the conclusion that the Mexicans have radically changed since their subjugation. These changes are largely the result of the mingling of the native blood with that of the Spaniard, and the introduction of the Roman Catholic religion. Only the Pueblo, or village-dwelling Indians, kept their blood pure and their religion untouched, but they also have evidently been unable to resist the constantly rising tide of evil influences which has caused the deterioration of the other tribes. The changes effected since the conquest—changes moral and religious, as well as physical —have really produced a new race.

The religious rites and ceremonies of the Mexicans are unique, being neither Roman Catholic nor heathen, Christian nor pagan. Theirs is a new religion, made

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up of the worst elements of paganism and corrupt Christianity. There came out of this false teaching Penitentes on the one hand and infidels on the other, while the great mass of the people remained destitute of any heart religion or spiritual conception. The whole race has been brought to intellectual poverty and moral and religious decay.

Protestant Missions

AMERICAN enterprise gradually discovered the possibilities of this land. As a result came the war with Mexico, the independence of Texas, and in 1845 its annexation to the United States. A few years later that vast territory, out of which were carved Utah, Nevada, California, Arizona, and parts of Colorado and New Mexico, was ceded to us by Mexico.

Protestant missionaries entered this vast region as early as 1849. The pioneers were the Baptists, followed by the Methodists and Presbyterians. The Congregationalists also came early to this field, although their schools for a time contained more Americans than Mexicans. In the early days our work for the Mexicans was naturally very closely associated with that for the Americans and the Indians.

The first Presbyterian Missionary, Rev. W. J. Kephart, was sent to New Mexico in 1850, but organized Presbyterian work did not begin until 1866, under Rev. D. F. McFarland. Work among the natives was opposed from the first by the Roman Catholic priests, who up to that time had absolute control of the entire population. Work was undertaken in the face of persecution and personal danger. But God fulfilled his promise, "My word shall not return unto me void." The seed fell into good ground and the fruit-

age was abundant. The first convert was Jose Y. Perea, who was afterward ordained to the Gospel ministry. The story of Albino Madrid, who was converted from reading a Bible in his native tongue, found on the road, and of Juan Gomez, who after long seeking was willing to pay the value of more than seventy-five dollars for a Spanish Bible, testify both to the spiritual hunger of the people and the power of the Gospel.

The opening of mission schools followed these early successes and has worked wonders. In spite of priestly opposition conversions have taken place, churches have been organized, homes have been brightened and whole communities transformed.

The Work in Detail

ENTERING the field of Missions among the Mexicans from the North, we come first to our stations in Colorado. Our probable route would be the Denver & Rio Grande Railroad, traveling due south through the state. Fifty miles from Colorado Springs we come to the foothills and begin climbing up and up, sometimes through tunnels and then winding slowly and laboriously around the mountains until we reach La Vita Pass, the highest point. No pen can describe the sublime beauty of the scene that here presents itself. Descending then the mountains at the other side, we leave the train at Garland and go by stage, a distance of twenty miles, passing through San Luis, where we once had a mission school, and reaching at last our mission station at

SAN PABLO. This was at one time an ignorant Roman Catholic community, but the power of the Word through teaching and preaching has had its effect, and

San Pablo plaza is now one of the most interesting in the valley. There is a chapel-schoolhouse, with rooms for the teachers attached. School work began here in 1894 and continued until 1910. In response to urgent requests, the school is now reopened. The new teacher has received a cordial welcome and the work is promising.

ANTONITO. A long drive westward from San Pablo brings us to Antonito, situated near the center of the great San Juan valley. This valley is indeed "beautiful for situation," having an elevation above sea level of over seven thousand feet. It is large enough to contain the State of Connecticut and leave considerable margin. With its framework of majestic mountains the picture is one of surpassing grandeur.

The school at Antonito was among the first opened in Colorado, and was carried on successfully for a number of years. A church organization followed, and a house of worship was erected. In time the town became a railroad center and brought in a large American element, changing the community from Mexican to American, and the church to an English-speaking church. Hence the school was closed.

Similar reasons may explain the closing of a number of our earlier Mexican mission schools. Because of changing conditions we find them no longer on our list, but the work that they have done is not lost. On the contrary, it is frequently the mission school that has developed the religious nature of the people and has shown them their need of an education. In some places, therefore, we find a church and a public school where once the little adobe mission school building was the only center of religious and intellectual light. In others an evangelist, instead of the mission teacher, now ministers to the people. Some of these earlier

stations will be noted as we pass them in traversing the Mexican field.

SAN JUAN. This mission is six miles distant from Antonito. A school was established at San Rafael, a plaza near by, in 1880, and was maintained with varying success until 1895, when it was transferred to San Juan. In order to secure the school, the people provided a home for the teacher and allowed the use of their little church building. Their church (La Luz) was one of the first to be organized in New Mexico. Its pastor at that time was Rev. Manuel Sanchez, a grandson of Father Gomez, already mentioned. Mr. Sanchez is still ministering on the Colorado field. San Juan exemplifies the permanency of the bond that may unite the mission teacher and her flock, for the faithful missionary who opened school there in 1895 has continued ever since, excepting a period of fourteen months, when the school work was discontinued. The school now numbers about thirty pupils, but the time spent in teaching represents but a small part of the missionary work.

TAOS. Returning to Antonito from San Juan, and tarrying over night, we board the "Narrow Gauge" in the morning and are soon carried over the border into New Mexico. Leaving the train at Servilletta, we take the stage for Taos, reaching our destination at sunset.

This is historic ground. Nearby is the famous Pueblo of Taos, where two large communal dwellings, five and six stories high, remind us of an age long past. This is the pueblo that in 1600 led the insurrection of the Indian tribes against Spanish rule. The famous Indian scout and pathfinder, Kit Carson, had his residence here, and here he died and was

buried. Here, too, came one of the first missionaries. The school that was established in 1881 has been continued without interruption ever since. The Pyle Memorial Chapel Schoolhouse, with teachers' rooms attached, was erected in 1899. Some results of the work are an increased interest among the people in educational matters, a more intelligent understanding of their rights and responsibilities as American citizens, and a substantial gain along intellectual, moral and spiritual lines. In 1909 it was decided to raise the grades of the Pyle Memorial School, provide two teachers, and concentrate there the work hitherto shared with the neighboring schools, Ranchito and Arroyo Hondo.

El Prado de Taos. Four miles from Taos is an outpost, El Prado de Taos. The school here has been in successful operation since 1887. In the summer and early autumn the children are kept out on the mountains herding the sheep and goats, which are the chief source of wealth among the people; but when driven in by the advancing winter, the boys and girls rush to the school in numbers that bid fair to endanger the adobe walls of the schoolhouse. In this building are held also the church and Sabbath-school services, but the two teachers, who are sisters, live in a pleasant little home of their own. One of these teachers has been in charge since the beginning of the work. In the day school there is careful teaching, and in the Sabbath-school both parents and children have been trained in Scripture study. These faithful efforts have wrought lasting changes in the character and home life of the people. In times of sickness the missionaries do all that time and strength will allow, but they feel that the need for good nursing and medical attention is far beyond their utmost ef-

forts. They plead for a hospital or dispensary for the Taos valley, with a medical missionary and nurse.

Los Ranchos de Taos. Traveling in the opposite direction, but about the same distance from Taos, we come to Los Ranchos de Taos (Ranches of Taos). Here we find a church building, a school-house with teachers' rooms attached, and some land, including a fine fruit orchard. The work was opened in 1884, and as at San Pablo and El Prado de Taos, the same teacher has been identified with it from the beginning. It represents to the people all that is good and true in American civilization and Protestant Christianity. The missionary is counselor and friend, never sparing herself where there is sickness or sorrow. The good effects of the work here are clearly manifest. Even the Penitentes, instead of making a show of their self-torture as formerly, are more secret with their grievous rites and ceremonies.

Ranchito. Three miles away is Ranchito (little ranch), practically a part of the settlement of Los Ranchos de Taos. The good work at Los Ranchos so impressed the Ranchito people that they begged for a branch school all their own. In 1903 a native teacher who was also an evangelist was sent to their field, and later an American teacher took charge. In 1910 the school was incorporated with the Pyle Memorial School.

El Rito. From Taos we once more take an early morning start, for a tour among the mountain schools. Passing the foothills, we begin the ascent of the Taos Mountains. Behind us lies the valley over which we have been traveling, now beginning to be bathed in sunshine. It is a scene of indescribable beauty, and as we gaze upon it we wonder that so much igno-

rance, bigotry and sin could dwell amid such loveliness. Facing forward again we look up and beyond to the spurs and peaks of the mountains, which seem to frown upon us and forbid a nearer approach. Up we go, over craggy spurs, piercing the clouds, which the chill winds drive to and fro through the defiles, then out again into the sunshine. We take a noonday luncheon on a summit thousands of feet above the sea level. Then down, down on the other side and up again over the Mora Mountains until we reach El Rito. This is not to be confused with the town of El Rito in Rio Arriba county forty miles distant. Our mission El Rito has its post-office at Chacon and is in the Mora Valley. It is nine thousand feet above the level of the sea and yet is surrounded by mountains. This was one of the first plazas to receive the Gospel, the Word having been preached there several years before a school was opened in 1887. The disaffected Romanists became greatly interested in both church and school. They erected a house of worship without expense to the Woman's Board, and later added both a schoolroom and rooms for the teacher. In more recent years these accommodations have been enlarged and improved. The community is largely Roman Catholic, but the families belonging to the little Presbyterian church have become the worthiest and most intelligent in the plaza.

AGUA NEGRA. Several miles down the valley we shall reach Agua Negra (Holman P. O.). The name means Black Water. A rivulet by the same name winds its way amid copses of willow and scraggy oak through the narrow valley. Close walls of mountain shut in a people simple and untutored, but kind-hearted and appreciative. A day school was opened

here in 1882. As a result of the work a church was organized and a building erected, while in the whole community there has been a noticeable mental and moral advance.

MORA. Six or seven miles farther on lies Mora, where in 1881 a boarding and industrial school was established. Owing, however, to distance from the base of supplies, the lack of land for industrial purposes and other unsatisfactory conditions, the boarding school was closed in 1891. The day school, that was kept up for a time, is now discontinued. We will not, therefore, go farther through the Mora Valley, but will take another early start for a forty-mile drive westward.

PEÑASCO. The road lies through narrow, fertile valleys, over lofty mountains, across streams of limpid water, and along the margin of frightful precipices. But our driver with his team of mountain ponies brings us safely to Peñasco, nine thousand feet above sea level. A school was held here from 1888 until 1909, the one teacher standing bravely at her post during almost all that time. The pupils, mostly young sheep and goat herders, would come from long distances, renting rooms and boarding themselves, that they might attend school for a few months or even weeks during the winter season. For a time the teacher gave also a two months' school at Rio Pueblo, a plaza three miles up the canyon. The good accomplished at Peñasco can never be forgotten, but in recent years another settlement has seemed to be a more strategic center for this region.

CHAMISAL. From Peñasco, therefore, we travel several miles over steep rocky paths around the mountain sides until we reach Chamisal, to which place the

school work was transferred from Peñasco in 1909. Shut away by themselves most of the year, the Chamisal people had become interested in our mission work through the preaching of evangelists or brief intercourse with our mission teachers. Repeatedly they petitioned the Woman's Board for a school. The request was granted in 1909 upon condition that they would provide a place for the school and rooms for the teachers. The school is in charge of a native Mexican, a graduate of the Menaul School for Boys at Albuquerque. It has been well supported, and from its pupils there have been a number of accessions to the church.

EMBUDO. And now a long six hours' ride is before us, during which our driver wisely warns us to "hold fast," for the road leads down precipitous hills and around projecting rocks, which may be touched from our seats in the mountain wagon. At last we reach a gap between towering hills, just wide enough for the wagon road and a mountain stream. Soon this space widens right and left and we know that we have reached our destination, for this is the plaza well named Embudo (The Funnel). It is worth noting that the Gospel message was brought to Embudo many years ago by a Christian woman, a member of another denomination, sojourning in a neighboring plaza. She went about among the people bringing comfort and cheer, and welcomed them cordially to her own home, where on Sunday she held religious service and taught the Scriptures. Some now living at Embudo still treasure carefully their first Bible, the gift of this earnest disciple. A mission school was opened at Embudo in 1887. A church organization followed and a house of worship was erected by the people. The day school is one of the most promising

in New Mexico. Its teaching has developed in some of the pupils a fitness for evangelical work, and has led them to seek further training to this end. In 1910 the evident need of better and larger accommodations was met by the erection of a beautiful building for the school and home. It stands in the center of the plaza, a picturesque landmark, representing not only generous gifts from outside but practical cooperation on the part of the Embudo people. The men made thirty thousand adobe bricks and hauled over two hundred loads of rock. Mexican women did all the plastering. Embudo has now two teachers, and even with the new and enlarged quarters the school is more than full. In Embudo, as elsewhere, the Penitentes are numerous and powerful, but it is the only plaza in which there are two factions in the order. Those who brave the priests and send their children to the mission are called "Penitentes Presbiterianos"; the others are "Penitentes Catolicos."

Las Truchas. In the same region is Las Truchas. The name in Spanish signifies "trout," and brings to mind the numerous speckled beauties of the mountain streams. Even in this Sky Land of marvelous views the grandeur of Las Truchas scenery is unique. The plaza is on the top of the foothills flanking the highest mountain in New Mexico. From the roof of the mission building our teachers can see the valley of the Rio Grande from Colorado to the mountains near Albuquerque, a stretch of several hundred miles. Mission work began on this plaza in response to the pleadings of an old Mexican who had served in the army during the Civil War. He was told that perhaps after a while the Woman's Board would be able to give Las Truchas a school. The old soldier answered: "I old man; I fight for my country; maybe I soon die. I

want my poor ignorant people have school before I die." That story brought the salary, and late in 1901 a teacher was sent. In less than a year a church was organized, with seventeen members. The enrollment of the school has been large from the first. In the exceptionally severe winter of 1911-12 the children came from the other side of the ravine through the deep snow rather than miss school.

CHIMAYO. In another valley about half way between Embudo and Sante Fe lies Chimayo, near the little Chimayo River, a tributary of the Rio Grande. The mission work here is almost contemporary with that at Las Truchas, the school having been opened in 1900 as the result of the earnest pleadings of the people and promises of material help on their part—promises which have been faithfully kept. A church with fourteen members was organized in 1902. Here we find the beautiful "John Hyson Memorial," a chapel schoolhouse erected in 1902 by one of our faithful teachers in memory of her father. When it was dedicated the people raised money for outside improvements, and the old soldier of Las Truchas presented the flag pole, secured by his own labor from the forest. At least ten neighboring villages have depended upon this school for educational advantages, the pupils coming from distances of from one to nine miles. The public schools are now better equipped, with longer terms, the result in part of mission school influence, which awakens parents as well as children to the responsibility of Christian citizenship. In one year, five former Chimayo pupils were teaching in the neighboring plazas. Chimayo boys and girls have gone to Menaul and Allison and returned to do good work in their own communities.

TREMENTINA. One more of our plaza schools re-

mains to be mentioned before we give attention to the boarding-school work. Trementina is far to the east of the other mission schools, with no railroad station nearer than Montoya. So isolated is it that it could not form a part of any mission tour taken in railroad or mountain wagon, but in our airship Imagination we can visit the lonely mission teacher and learn something of her work. The school opened at Chaperito in 1890, was transferred in 1901 to Trementina. Teaching began in a house of an old man, one of the first converts in New Mexico. His thirty grandchildren composed the first enrollment. Seventy miles from a railroad or market, in a thinly settled, sheep-raising country, a congregation of sixty erected a chapel schoolhouse in 1903, and here the same mission teacher has ministered ever since, the children coming from a radius of forty miles. Although so isolated, Trementina mission is a center of Christian influence and of civilization as well. The progressive spirit in this scattered community is very marked. Many pupils have gone from Trementina to do more advanced work elsewhere, and most of these are already active Christian workers.

Trementina completes the list of our present plaza or village day schools, and is typical of the best work done in all. Returning now in our "airship" to Chimayo, we prepare to visit our

New Mexico Boarding Schools

SANTA FE. It is a drive of only three or four hours from Chimayo to Santa Fe. Here we dismiss our mountain wagon and trusty driver, for our remaining trips can be made by railroad. Not stopping to visit the wonderful relics of a past civiliza-

tion found in this ancient city, we seek out the dual mission of the Woman's Board, the Allison Boarding and Day School for Mexican Girls, and the Mary E. James School for Boys. The mission plant comprises the Allison Home, the School, in which all recitations are held, several smaller buildings, and "The Mary E. James," a splendid modern concrete structure. The Presbyterian church and manse are on the same block with the Allison buildings.

The Allison School is the outcome of the oldest mission school in New Mexico, opened in 1869 as a day school and continuing as such until 1884, when a few girls were taken as boarding pupils. Gradually new buildings were added. From 1889 the day school work was carried on separately for a time, and "The Allison" became distinctively a boarding and industrial school. It has nobly fulfilled the hopes of those early days. In the plaza schools just visited we noted the regard in which it was held, and in many homes we saw wives and mothers who plainly evidenced the results of its training. Here we look in the faces of seventy bright and busy girls, whose studies and household tasks, with the Christian atmosphere of the daily life, are fitting them to be future homemakers.

The Mary E. James School for Boys was erected as a testimonial of gratitude and affection to the honored President of the Woman's Board. On New Year's Day, 1908, when the fine new building was ready for occupancy, fifteen eager Mexican boys were waiting to enter. The number has since doubled, and could be doubled again if there were room sufficient. The boys recite with the girls in the Allison School building, thus making only one force of teachers necessary. In the classroom they are doing good work; the well-kept grounds, the orchard and farm show the results of their labor, and the changed lives and

earnest spirit of many give promise of the blessing they will be to their own people.

LAS VEGAS. About thirty miles southeast from Santa Fe "as the bird flies," but twice as far by rail, lies Las Vegas, where a day school was begun in 1869 and continued for forty years. There is now a Spanish church at Las Vegas and one for Americans at East Las Vegas. From 1885 to 1895 a boarding school for boys was carried on here, but the rambling adobe building was unsuited to the work and the boarding school was transferred to Albuquerque.

ALBUQUERQUE. Instead of the long journey to Las Vegas, therefore, we will take the train at once for Menaul School, which for many years was the one bright spot in New Mexico for Mexican boys. An Indian boarding school was opened here in 1880, but later the Government provided a similar school in the immediate vicinity and our work was withdrawn. In 1896 the old mission buildings, thoroughly renovated, were opened as a boarding and industrial school for Mexican boys. The first students were the boys from the Las Vegas boarding school. Rev. James Menaul, Synodical Missionary of New Mexico, who died soon after the work opened, had been a helpful and enthusiastic friend of the new enterprise, and it was fitting that the school should be named for him. From the farthest corner of New Mexico and from California and Arizona, boys began to plead for admission, and we note now on the rolls names from Southern California and Texas, and even one from the Philippines. For years more were turned away than were admitted. Now we have "Pierson Hall," erected in 1903 in memory of the beloved secretary of the Woman's Board. This provides accommodation

for about one hundred and forty boys. The next year a pumping plant, the gift of a generous friend, made irrigation possible, and the school has now about sixty acres under cultivation. The McSparrin Industrial Building, erected in 1908, met an imperative need, and also demonstrated what Menaul boys could do. The students, under the direction of the industrial teacher, made all the cement blocks for the building and performed much of the other labor, thus completing at a cost of $3,000 a structure worth twice that sum. To the boys themselves the training was invaluable. Through the high school work now given at Menaul School, young Mexicans are better prepared to be teachers among their own people. Though many come with no other object than to secure a secular education, they are gradually led through the prayers and efforts of faithful teachers to be interested in higher things.

Since Menaul School was opened nine hundred students have been under its influence for a longer or shorter time. Many of these are now preachers, teachers, storekeepers, farmers, or industrial workers in other lines, witnessing for Christ in the daily life. It is said that throughout New Mexico most of the young Spanish Americans who are reckoned as leaders have been pupils of Menaul School.

We finish at Albuquerque our mission tour in Colorado and New Mexico, but to the list of Spanish American schools should be added the Los Angeles boarding school for girls, far away in California, founded in 1888. The enrollment has hitherto been small, for lack of accommodations, and because the location is not advantageous; but the school is well appreciated and it should minister to a larger field. In Los Angeles County there are 40,000 Mexicans, and a large per cent. of that number are in the city of Los

Angeles. Already a fine site for a new school has been purchased, and steps have been taken to raise $25,000 for a new building. It is hoped that this may provide accommodations for seventy-five girls.

The Woman's Board carries on a Mexican mission in Los Angeles outside of the day school through a community worker, who renders devoted service and finds many opportunities to give the Gospel message.

In these glimpses of missions among the Mexicans we have found much to encourage, but what a field for effort remains! There are still thousands into whose homes and lives have come no gleam of Gospel light. Forms and ceremonies, but no true worship! Feast days without number, but no morsel of spiritual food! Crosses, but no Christ! Possibly the bonds of indolence and ignorance will be broken by political ambition or the opportunities now opening for material gain; but the danger is that superstition will merely give place to worldliness and infidelity. More loudly than ever before Mexican America cries out to us for Christian education.

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